

B.L.

A
GUIDE
TO
Repentance.

O R,
The Character and Behaviour of the Devout Christian in Retirement.

Psal. 119. 54, 60.
*I called my own ways to remembrance,
and turned my Feet unto thy Testi-
monies: I made haste and delayed
not to keep thy Commandments.*

By John Inett, M. A. Chanter and
Residentiary of the Cathedral
Church of Lincoln.

L O N D O N,
Printed for M. Wotton, at the Three
Daggers in Fleetstreet, and T.
Walker in Lincoln, 1692.

1507/152.





London Printed for M. Wotton at the 3 Daggers in Fleet Street

B: L:

A
GUIDE
TO
Repentance.

O R,
The Character and Behaviour of the Devout Christian in Retirement.

- Psal. 119. 54, 60.

*I called my own ways to remembrance,
and turned my Feet unto thy Testi-
monies: I made haste and delayed
not to keep thy Commandments.*

By *John Inett*, M. A. Chanter and
Residentiary of the Cathedral
Church of *Lincoln*.

L O N D O N,

Printed for *M. Wotton*, at the Three
Daggers in *Fleetstreet*, and *T.*
Walker in *Lincoln*, 1692.



RECEIVED

THE UNIVERSITY OF CAMBRIDGE
LIBRARY

JUL 15 1860

By John Lubbock, Esq.
Secretary of the Cambridge
University Library.

Printed for the University of Cambridge
by J. N. P. in the year 1860.

To the Honourable
Sir Richard Newdigate, Bar.

SIR,

THough I know you have acquainted your self not only with all the Gentile and Politer Parts of Learning that serve either for Use or Accomplishments to those of your Quality, but are a very good Judge of Books of this kind; yet I am so well assured that you can be candid as well as just; and value Books by the Spirit and Intention, and Possibilities of their being useful, rather than the artificial Measures and Address with which they are written; That without Ceremony or Apology, I presume

*

to

The Epistle Dedicatory,

to present you with, and prefix your Name to one that has nothing but the Charity of its Intention to justify its being made Publick. The frequent Returns of the late publick Fasts, seeming to have made some Impressions on the Minds of People; and the seriousness that on those Occasions appeared in their Faces, giving some Grounds to hope that an Address of this Nature, might be useful: This Consideration prevailed over all the Obstructions that commonly lie in the way of such Attempts, and the Charity of the Design so over-ballanc'd the visible Imperfections with which it was managed, that without giving my Thoughts time to cool, these Papers were put out of my hands
with



The Epistle Dedicatory.

With the haste and carelessness with which they were written, But having suffered my Hopes and Wishes to surprize, rather than regularly gain a Consent to their becoming Publick; my Judgment, that remonstrated against the Book with so full a Consent, followed my Inclinations in the Epistle; and the Uneasiness that accompanied the one, with so strong and irresistible a Biass, led me to the other, that I could not deny my self so sensible a Pleasure, as the publick acknowledgment of the many Obligations you have laid upon me; for that generous Passion with which (I can by experience, say) you serve your Friends; as it redoubles the Obligations you lay upon them, so it de-

The Epistle Dedicatory.

*derives such a Value and Merit
upon your Friendship and Favours,
that it shall be ever my Ambition
to Publish my self, and be Esteem-
ed*

Your most Obligated

Friend, and most

Humble Servant,

JOHN INETT.



TO THE
Christian Reader.

BESIDES the great Day of Expiation and Atonement, of God's own appointment, and the many other Seasons by the Authority he entrusted with his Church, consecrated to a general Repentance and Devotion, the Prophets and Evangelists have given us manifest evidence of a voluntary Practice amongst all the Devout People under

To the Christian Reader.

the Law, in setting apart certain portions of their Time for the great Purposes of Religion; which being accompanied with Abstinence, are from thence called by the Name of *Private Fasts*; and so far did this Custom prevail in the Jewish Church, that the practice of the *Pharisees*, in fasting twice a Week, seems to have been a Copy from the retirement for Devotion and Repentance, practis'd by their better Ancestors. The Business of the *Pharisee* was Ostentation and Vanity; yet our Saviour, who observed, and set a Mark up on their Hypocrisie, not only allowed and justified their practice,

To the Christian Reader.

practice, but excused the Omission of his Disciples, as unsuitable to their present Circumstances ; but at the same time declared, that when the Bridegroom was taken away, they should fast in those days : In which Discourse, our Saviour has set the Thing in its true light ; asserting Fasting a Means and Help to, not an Act of Piety ; and taking away the Merit and Necessity, has allowed the Usefulness, and asserted the Benefit ; and in his excellent Sermon on the Mount, he not only gave Rules for the conduct of it, but by his own exemplary Abstinence, and frequent Retire-

To the Christian Reader.

ments for Devotion, possessed his Followers with so high an opinion of the great Usefulness of Retirement for Repentance and Devotion, that it became a general Practice among all the devout Christians of the first Ages. A Practice so far approved by all their penitential Canons, that it was always one Ingredient in the recovery and restoring of Offenders to the Favour of God, and the Communion of his Church, and had so great a share in the primitive Discipline, that Ecclesiastical Story scarce affords an Instance of a Penitent restored without it. But when Persecution, and the Inhu-

To the Christian Reader.

Inhumanity of their Enemies had forced some great Men into Desarts, they endeavoured by great Austerities and Devotions to consecrate their Fate, and excuse the withdrawing their Light from Men, by rendering it more bright and illustrious before God, and by a more eminent strictness in their converse with him, in some measure atone for the omission of the Charities and good Offices they owed to Mankind. These Examples meeting with the unhappy Circumstances the Christian Church struggled under in the first Ages, drew such numbers of Christians into re-

To the Christian Reader.

irement, as peopled the Rocks and Desarts, and made it necessary to reduce them to Society and rules of living; where Industry and Devotion made up their Character, and a Succession of Labour, and Prayers, and Holy Hymns, and Meditations took up their time.

Thus far solitude and retirement were innocent, and gained so much reputation in the Christian World, as made it easie to some designing Men in the succeeding Ages, to serve themselves on the esteem retirement had obtained. This Design falling in with the Interests of the Church of Rome, was conducted with so much art,

To the Christian Reader.

art, that in time the Wilderness got ground of the World, and a shew of renouncing it drew after it such a train of Wealth and Greatness, that the pretence of Poverty and Humility served all the ends of Covetousness and Ambition, and the Vows of Chastity and Obedience ministred to all the purposes of Folly; and the Flesh and the World were served under the colour of mortifying and renouncing them. The holy purposes and disposition of those Holy Men, who had done Honour to retirement, were resolved into an uncouth habit, their industry to ease and sloth, their austerities,

To the Christian Reader.

ties to wearing a Discipline, a Scapulary, or a Cord, and their devout and ardent Prayers to a telling over a number of dry *Ave Maria's*, by the help of the *Kofary*, which is so dull and insipid a kind of Devotion, that if either the Sense or Piety could be justified; yet it has so little of the Primitive Spirit, that the Institution of St. *Dominick* would doubtless have met with other entertainment than his admirers have bestow'd upon it, had he hapned to live some Ages sooner. But whilst the ancient Piety and Devotion thus degenerated, the Pretensions thereunto, grew afresh out of their ashes, and

To the Christian Reader.

and Merit and Perfection were with great confidence challenged by the several Orders of Recluses, and renouncing the World, thought the least thing in their Character; under these Pretensions being useless, grew up into such Credit, that the Commands and Tears of a Father were not strong enough to withhold an only Child from a Cloister, nor the conjugal Ties and Vows of Fidelity, a discontented Wife. But the Pretence of the Primitive *Pharisees* was revived with such advantages, that the Name of *Corban*, did not only excuse his Wealth, but the Possessor too; and set him

as

To the Christian Reader.

at Liberty, not only to leave a Father, or a Mother, a Child, or a Family, to the Mercy of the World; but voided the Right of his Brother, his Prince, his Country, his Wife, or his Child, to his Charity, his Counsel, his Service, or his Care, and not only broke through, but cancelled the most sacred Ties both of Nature and Religion. These were such Abuses of Retirement, that it is not to be wondered if the Contempt and Indignation they deserved, lessened the esteem of every thing that had serv'd to colour them, and drew a Suspicion on the Discipline, that in the first
ages

To the Christian Reader.

ages of Religion had ministered to all the End of Piety and Devotion; and this Prejudice falling in with the Interests of Sloth, and Luxury, and Indevotion, had too much influence on some that embraced the Reformation; but did not so far prevail in this Church, but that besides the stated *Fasts* and *Vigils*, Retirement for Piety and Devotion, had a just regard in these Nations, amongst the People of Thought and Leisure, till our *unhappy Wars* let in a Torrent of Impiety upon us, and the ill-grounded Fears of a relapse to the Superstition of the Church of Rome, run some Men
into

To the Christian Reader.

into Superstition of another kind; for he that places *Holiness* and *Merit* in laying aside the proper Means and Instruments of Piety and Devotion, and he who places Holiness in the Use, are both alike guilty of Superstition; and the Looseness and Prophaneness which have pursued the former, have given us a sensible Evidence of the Mischiefs that unhappy Mistake has drawn down upon us.

In these unhappy Circumstances, whilst the Mistakes of some have cast a Blemish and Contempt on the Primitive Methods of Holiness and Devotion, and the Prophaneness

To the Christian Reader.

ness of others, has broke all the Restraints of Modesty and good Manners, to reproach and despise them; it may look like the attempt of one unacquainted with the World, to offer at an Essay to recommend them to a due Consideration and Regard. But when the Prophet *Elijah* complained of a general Apostacy and Corruption of Manners, and thought his Country gone after *False Gods*, God checked the Immodesty and want of Charity in the Prophet, and told him, that in the midst of that Dissolution, which seemed Epidemical, he had still reserved himself *seven Thousand*
that

To the Christian Reader.

that had never bowed the knee to Baal; it would then be very unreasonable, as well as unchristian, to imagine, that in so great and flourishing a Church as that of England, God had not preserved infinite Numbers, that with all Sincerity aspire to the Primitive Piety and Devotion: For though the pomp and shews of austerity, do not make that Figure with us, that possibly they may do in the Church of Rome; though wrong Notions, and the too general Looseness have withdrawn some, and the bold Insults of Prophaneness intimidated others, and thus lessened the Piety, and Vertue,
and

To the Christian Reader.

and Decency, and Gravity of that Devotion, that blessed the first Age of the Reformation; yet without Vanity and Flattery, it may be said, that there appears more plain, natural, and unaffected Piety in the Communion of this Church, than are commonly to be found amongst other sorts of Christians. Which it may be no one thing (within the compals of our own endeavours) would more improve, than a due observation of that her Rubrick, wherein she directs her Children to a Weekly Fast; by which, I shall presume to think, she intends not so much a total abstinence, or particular

To the Christian Reader.

lar kind of Diet, as to prescribe Periods for a more exact Review of our Lives, and more especial Oblation of our Thanks and Prayers to God, accompanied with the strictest measures of Temperance : For though abstinence be of admirable Use to some Constitutions; and not only redoubles the Piety of the Christian in laying the Foundation of it in the Sacrifice of his appetite; but in kindling holy ardors, that give new Life and Vigour to his Devotions; yet there are other Tempers that not only frustrate, but pervert all the Religious Ends of abstinence : But he that has a
Will

To the Christian Reader.

Will to it, can want neither Ability, nor Time, to consecrate an Hour in a Week to Repentance and Devotion; he that cannot observe the Rubrick in a Day of Fasting, may confess his Sin to God, and beg his Pardon, and cannot be so oppress'd with Business, but his busie Thoughts may reflect on the Mercies he owes to God, or on his own Demerit. And if we consider the general practice of Mankind, it will appear an unaccountable and stupendious folly, that the affair which only deserves our time and thought, should only be neglected; or at the best, be only left to
Chance

To the Christian Reader.

Chance and Accidents, whilst every Trifle prescribes to a certain portion of our Time and Care.

But if Men would be persuaded to do the same Justice to their greatest Interest, that of the other World, which they do to those of this, that is, allow themselves Time to consider it, I doubt not but it would go a great way, not only in the Cure of that Looseness which has so fatally broke in upon us; but in restoring that Temperance and Charity, that Goodness and Beneficence, and that exemplary Holiness and Vertue which the Religion of our Lord requires from us:

To.

To the Christian Reader.

To which blessed Ends, if the following Papers will any way contribute, either by awakening the careless and unthinking, or encouraging or assisting the better disposed Christian; they will answer, and reward the Intention with which they were written.

For every Day of the Week, for
and with many Occasional Prayers.
The Third, containing a Discourse
the Nature and Necessity of the Holy
Spirit, together with Meditations
on the Lord's Prayer and Quaker
for the worthy Receiving of it. To
which is added, A Prayer for the
world, or any other Time or Place;
for Good-Friday, and any Day of Fast;
licking the Stone, for the Lord's Supper;
A Prayer, written by the same Author.

A

ADVERTISEMENT.

A *Guide to the Devout Christian*: in Three Parts. The First, containing Meditations and Prayers, affixed to the Days of the Week; together with many Occasional Prayers for particular Persons. The Second, for more Persons than one, or a whole Family, for every Day of the Week; together with many Occasional Prayers. The Third, containing a Discourse of the Nature and Necessity of the Holy Sacrament; together with Meditations thereon, Prayers and Directions for the worthy Receiving thereof. To which is added, A Prayer for *Ash-Wednesday*, or any other Time in *Lent*; for *Good-Friday*, and any Day of Publick Fasting. *The Second Edition Corrected.* Written by the same Author.



1. *The Reasons which lead the Devout Christian to retire.* 2. *His Notions of Retirement.* 3. *His Behaviour therein.*

I. **T**HE Union of the Soul and Body, is a Secret the Devout Christian does not pretend to penetrate; nor to explain the Difficulties that attend it: But that the Body has a mighty influence on the Soul, and the Notices and Conceptions of the Understanding

B

have

have a tincture from the matter of which the Body is formed, is as manifest as the different Impressions which the Things of this and the other World make on the Minds of Men, by a similitude of Nature, and the immediate access they have to our Senses : The former have a mighty influence, whilst the latter, having no access to the Soul but by the Ministry of the Body, are discoloured by the Medium through which they pass, and are so lessened in our estimation and regard, that every Trifle becomes a Rival ; and our sensitive part so favours the pretensions of the World, that it is very apt to engross our time and our care. *Israel*-like, we fix so passionately on the Earthly *Canaan*, that 'tis some pain to bring our selves to due reflections on the Joys which lie beyond it ; and 'tis so difficult to entertain the thoughts



thoughts of both together, that 'tis hard, if not impossible, for the best of Men to preserve a just *Idea* of another Life, whilst they give up themselves to the hurry and the noise of This. Hence the Devout Christian concludes it necessary to set a-part, certain Portions of his time, when laying aside all thoughts of This, he may entertain himself with those of the other World.

2. He does not abandon the Station God has set him in; he does not fly to a Cloyster or a Defart, nor believe he shall be more serviceable to God by rendering himself useless to Men; that Walls will purge the Corruptions which lodge in his Nature, or Solitude quench the Fire he carries thither in his Blood. Though he has a reverence for those Holy Men, whom Herseution or Choice

led to a Solitude; yet he cannot believe that the Holy Solitaries of old ever intended, by their Examples, to unpeople the World; or that God ever intended we should banish our selves from Society, to which he planted a tendency in our very Natures; or that he who made us to be helpful to one another, will put a value on a perpetual Affront and Contradiction to the Law of our Natures; or that the highest Institution of Charity, (the Gospel,) will ever allow the best pretensions to defeat it, and render Men unuseful to the World.

3. Yet he believes it of great moment to make frequent retreats from the World, to abandon and lay aside the pursuit and thoughts thereof, to entertain himself with the considerations of and his pretensions to a better State; and this

to Repentance.

5

this he looks upon as necessary as Temperance and Physick to his Body, or Accounts to his Estate. If the Health of his Body will permit, Abstinence accompanies him to his Closet, and his Body feels the resentment his Sin deserves; at least he Fasts to his Father that sees in secret; he does not serve his Vanity on his retreat; it does not make him fowre, uneasie, or out of Humour; nor does he think his Conversation ought to carry the marks of those sad reflections that possessed his Soul; 'tis enough to him that God is the Witness to his sorrow and resentment; that he has poured out his Soul before him; that he who can reward him openly, can hear the gentlest sigh, or the softest Prayer; and thus assured, a profound Humility, and an awful sense of the Divine Presence, accompany him in his re-

tirement to his Closet, where his Repentance and his Prayers have their due place; he knows that he who fills the Heavens, will dwell with the humble and contrite Heart; and the high and lofty one, who inhabits Eternity, will hear and not despise the Prayer of the destitute; that he whose Mercy is over all his Works, whose Grace is sufficient for the impotent Offender, will grant Repentance unto Life to those that sincerely seek for it: And in this assurance his first Address is to God, that he who is the Creator and Lover of Souls, who thought fit to make Men after his own Image, and redeem them with the inestimable Merits of his Son, and in his Name has Preached repentance to all the World, and to whom nothing is impossible, would enable him to make a right judgment of his own state and condition,

tion, and grant him repentance unto Life Eternal; and that this may not end in ineffectual wishes, his first care is to inform himself of the Nature of that Duty God, and the interest of his own Soul, have made so necessary.

CHAP. II.

1. *The Penitents opinion of the possibility and necessity of Repentance, and the danger of deferring it.*
2. *His sorrow for sin.* 3. *His resolution to forsake it.* 4. *His behaviour when surprized to the sin he resolved against.* 5. *His thoughts of the second part of Repentance, the measures by which he distinguishes it from the ineffectual Repentance, and judges of his sincerity in the practice thereof.* 6. *Arguments against his relapse, and neglect of the duty of Repentance.* 7. *Practice of it, how managed.* 8. *When removed.*

1. **T**He natural notices of God's Goodness and Mercy, render it so reasonable to believe, that he

he has made that plain, and intelligible, and practicable, which he has made necessary ; that when he finds Repentance charged upon the sinner, and enforced with the Sanctions of Death eternal , the devout Christian concludes it a duty in the reach of every capacity, and by the Grace of God within the power of the sinner ; and does neither disturb himself with nice and elaborate speculations and enquiries about it, nor with dangerous conceits of its being impracticable ; but relying on that All-wise Goodness that designed it a Remedy and a Blessing to fallen Mankind , he conducts his search by those discoveries that God has given, and his hopes by the Grace and Aids he has promised ; assures himself the Repentance God describes in his Word, is that he requires ; and the Merits of the Blessed Jesus, which in favour of sinners have changed the Primitive me-

thod of Salvation. And advanced sorrow, and remorse, and a hearty endeavour of pleasing God, into the room of integrity and unfinning obedience, will not only give a value to the duty being done, but procure ability to perform it. Having thus laid the foundations of his Faith and Hopes in the Goodness of God, and the Merits of his Son, he addresses himself to the Treasury of Holy Truths God intended for his Guide, where Repentance is described sometimes by the perturbation which is raised in the soul of the Offender, by a reflection on his sin, or the frightful apprehensions that a sense of sin produces in us. Thus *St. Paul* calls it *a godly sorrow*, and saith, *That a godly sorrow works Repentance to Salvation*. Sometimes it is described by the effect which the sense of sin and the hopes of pardon produce in the Heart and Affections, or in the Lives and Manners of

of Men. Thus in the common expression of the Prophets, Repentance is *making a clean and a new spirit, turning from our evil ways; or doing that which is lawful and right, and turning unto God.* From which variety of expressions, he concludes Repentance to be such a sense and apprehension of the guilt and danger of sin, as begets a hearty sorrow for it, and a real dislike and hatred of all sin, together with a sincere resolution and honest endeavour to forsake it, to do better, and live in obedience to the Laws of God. And as this appears to be the method of reconciling sinners unto God, the method himself has appointed, and the satisfactions of our Lord have purchased and given a value and efficacy to: so the devout Christian blesses God for it, and though he do not presume to limit the Mercy of God, or make himself a Judge of his brother, yet he believes he may
and

and ought to judge himself; and concludes, that no Repentance can afford him a well-grounded hope of pardon, but that he lives to see the fruits of in the amendment of his life; and therefore his care is, to prevent the dangers of a late Repentance, and satisfy himself of his sincerity by a timely and constant application of himself to the duty which God and the frailties of humane Nature have made so necessary.

2. The first part of his Repentance is such a due sense of the evil and danger of sin, as begets a sorrow for it, and an universal hatred and dislike of it, manifested by a customary and habitual forsaking the practice thereof. Though the impressions which fear makes on the minds of men, and the uneasy reflections which are caused by danger, may be of great use in bringing men to a
right

right judgment of their spiritual state and condition; yet of themselves they come so far short of true Repentance, that those Schools which have allowed Attrition, or a sorrow arising from fear of punishment, when accompanied with Absolution, as effectual to all the ends of Repentance, have not only laid a snare for Offenders, but assumed a power of changing the appointed methods of bringing sinners to Salvation. But the guilt and turpitude, as well as danger of sin, and a just regard to the Authority it violates, and the Goodness it offends, conduct the sorrow of the Penitent; for he who is troubled because God is offended, and his Honour abused, must on the same grounds regret every indignity offered to God. This consideration inspires the resentment of the good Christian, and he does not part with one sin in exchange for another; he does not recal his love to
an

an uneasie, publick, or dangerous Vice, that all his passion may centre in the folly that lies in his bosom, that suits his complexion, and sits easier and less visible upon him. No; the Penitent has his measures of his love and hatred from above; every error, every failing, every miscarriage, is the subject of his sorrow; every folly calls forth his indignation, but every wilful sin covers his face with confusion and shame. He is *angry* with himself, whenever he believes God is *so*; and by a justice on himself, labours to prevent that of God. His Couch, his Closet, or his Bed, do the business of the great Tribunal; there the sin is laid open, there the sinner is accused, arraigned, and condemned too; and just conscience gives him a prospect of the miseries that no tongue can tell.

3. But

3. But this is not all : The Penitent thinks it not enough that he revenge the quarrel of an offended God upon himself, that anguish and bitterness possess his Soul ; but his sorrow grows up into a holy resolution to forsake the sin that had brought down the anger of God upon him ; that for the poor and contemptible satisfactions of a sense, put him within the hazard of an everlasting ruine ; he contemns its flatterings, and despises all its charms, and flies from it, as from the face of a Serpent. If he happen to be surprized, and inadvertency betray him to the sin he hates, a new Deluge of Sorrow breaks in upon him, and all the confusion and anguish that sad reflections and guilty fears can produce, return upon his Soul : yet he suffers not this to overwhelm him ; he knows 'tis the reward of the other world to live free from all sin ; that the Mercies

cies of that God that will not allow a habit of Vice, will yet have a regard to the impotence of human Nature, and will make some abatements for the surprisals no vigilance can prevent; and that he who has made us Men, and not Angels, will forgive the Sin he resolved, and prayed, and strove against, and does now lament; he comforts himself with the hopes that the habit, and not the single act, shall denominate the Offender; that the unhappy Surprise he has fallen under, shall not dispoil him of the Reward or Character of the Penitent; and to justify his Pretences and Hopes, sets himself to the second part of Repentance; which is,

5. In the Language of Holy Writ, described, by turning unto God, keeping his Statutes, and doing that which is Lawful and Right, keeping of his Commandments,

ments, and making a clean Heart and a new Spirit; all which are Phrases of the like importance, and signifie that the repentance, which God requires, is not a small dislike of Sin, arising from the regrets of an uneasie Conscience, but such a change, as of a bad makes a good Man; such as inspires a just regard to the Honour of God, and the interest of the other World, and makes it the bent and desire of the Soul to promote his Glory, by living in all obedience to his Laws, and by all possible expressions of Duty secure his Favour, and the Felicities of the Blessed State; and by his steddiness in his pursuit of those Blessed Ends, the Penitent makes his judgment of his repentance; he suspects the sorrow that ends in languid wishes, or leaves him at ease in the commission of a known Sin; he doubts that Penitence that will permit a Man to fly

fly into the Face of his Neighbours Sin, yet run with complacency into the Bosom of his own; that is severe on the Sins of the Publick, but easie to his own; that carries all his resentment of Sin in his Face, and proclaims hostility in looks and words, whilst there is Peace within, and his folly and his affections are at unity; he suspects that repentance that is partial in executing the Divine Anger, or the performance of Holy Duties; that is cold and slow where his interest or constitution are on the side of Vice, but flies like lightning where his interest or natural aversions lead him to condemn a Sin; that spends all his Zeal on Trifles, and places his Hope in little instances of vertue; that has fits and starts; to Day all Fire, and to Morrow Water; whose Zeal is all flame for one hour, but cold and languid the very next; but the Repentance
he

he contends for is steady and constant in the pursuit of all that is Good and Vertuous; that hates Vice in the fairest dress, that interest or the propensions of Nature can set upon it; that loves Vertue under all the disadvantages that 'tis capable of; that can part with a Lust tender as the Eye, or dear as the Right Hand; and break through all the struggles and regret of Interest and Nature, to follow the Commands of God; that with sorrow beholds the crying Sins of a Nation, but with tears and compunction looks upon the share he has in the Publick Guilt. 'Tis not enough to the Penitent, that sorrow covers his Face, unless it fill his Heart too; that he be angry with his Sin, but he parts with it too; he not only reflects with confusion on what he has done amiss, but flies where-ever his guilt leads him, whether to God or his Brother,

ther, for a Pardon ; if God be the injured Person, his Tears and his Prayers carry his afflicted Soul to the Throne of Grace, and a broken and a contrite Heart recommend him to the compassions of his Father ; if his Brother be the offended, restitution or satisfaction are the fruits and marks of his repentance ; he begs pardon for little Offences, or with restitution is willing to buy forgiveness, and believes that only to be the useful repentance, which calls him back from his Follies to his Duty, and stedily conducts him in it ; that impresses a holy awe and love of God, and a just care for his eternal welfare.

6. But when Flesh and Blood remonstrate, and would draw him back from the ways of repentance, the penitent looks upon it, not only as a Duty, but as consecrated
into

into a Blessing, and adores the Goodness that advanced it into the place of Innocence, and by so easie and gentle a remedy put it into his Power to recover the Felicity Sin had lost, and the advantage preponderates the trouble; and he is pleased to be healed, though the Physick be churlish. If the Enemy, or his own Fears, magnifie the Difficulty or represent the Work too great, or of too little value, the Merits of a Saviour come in to his aid; and he assures himself, that he who gave his Son to die to make him capable of living, will give his Spirit to those that ask it with a sincere intention to live.

7. Thus the Penitent breaks through all the Difficulties that stand in his way, and from debate hastens to experiment the pleasures of being reconciled unto God,

God, and in his own Conversion tast the satisfactions which are the subject of the Joys above; he opens his Soul to God, calls his own and God's ways to remembrance, his Guilts and Follies; and the Mercies that have out-done them in number, have each their place in his Reflections; with a sad and pensive Soul he beholds the one, and with astonishment the other; he is amazed at his Ingratitude and Madnes, that could return the Goodness of so bountifull a Father in Contempt and Dishonour; and serve his Lust on that Goodness, to which he owes his very being; but his amazement rises higher, when he reflects on that unspeakable Mercy that has spared him when he deserved to be punished; that has poured new Blessings into his Bosom, when he deserved nothing less; and pursued him with an unwearied Goodness
and

and invincible Patience through all the Scenes of Sin and Folly; and amidst all the Labirynths and Turnings, through which his Lusts had led him, been so constant in the repetition of his Favours, as if he had intended, by an incessant love, to force a Happiness upon him, and with the importunities of a never-failing Goodness, not only lead, but compel him to repentance: This he remembers with astonishment and joy; and that it may never be forgotten, he breaks through all the importunities of the World, to set apart a Portion of his time, to redouble the favours of God, in fresh reflections upon them. 'Tis not enough to him, that the Sins and Mercies of the Day, have every Night a place in his thoughts; but he consecrates a Portion of his time to lament the one, and adore the Goodness that bestowed
the

the other ; not a Week passes without a Solemn Hour consecrated to Gratitude and Repentance, without a fresh and deliberate account betwixt God and his Soul, where Sorrow and Joy, where Vows and Prayers and good Resolutions, where Mortification and a Holy Revenge, have each their places, and by judging himself the penitent prevents the terrours of a final judgment, and by a wise revenge on himself disarms the Almighty Power to punish.

8. Nor do those certain periods of Sorrow so limit the business of the Penitent, but his repentance is renewed afresh when a publick calamity calls for it ; the Fears, the Dangers, the Afflictions, or the crying Sins of a Nation, hasten him down into his own Soul ; he is just and impartial in his enquiry, whether he be not that
Achan,

Achan, whose Sin drew down the Judgment, or the Danger that threatens; and believes it a Justice he owes to his Country, to lend his Tears and his Prayers to fill up the measures of a National Repentance; nay, though Wicked as *Sodom*, yet he believes it his Duty to make one amongst those whose righteousness may help to save it; the stated, or the occasional Fasts of the Church, have their due regard; he looks upon them as consecrated to Devotion and Repentance, to Prayers and Humiliation, and his Soul bears a part in the Solemnity; he is angry with himself when God is angry with a Nation, and believes his displeasure a fit subject for his own, and looks upon it as a Duty incumbent upon him to make one amongst those that Mourn in *Sion*, whenever he is called by a just Authority, to lament his Anger, or implore his

Blessings: But when all is peace and silent from without, the cares of that Immortal Being, God has committed to his trust, are pressing and importunate from within; the dangers that beset him, the Temptations that surround him, the burden of his Sins, and the Sins of his frailties, cry aloud for frequent retirements for the ends of Devotion and Repentance; and he believes the discharge of his Soul, into the Bosom of God, so necessary to lessen the burden of his Guilt, and a frequent account with himself of such important moment to his last and great account with God, that he suffers not the importunity of the World to hinder his retirement; and that a Principle of Love and Gratitude, and an humble sense of his own demerit, may conduct his censure of himself and his addresses to God, he reflects on the Mercy and Compassions of God, and looks back

back to his past course of life, recollecting his sins and follies; every greater transgression is covered with a new sorrow, and renews his suit for God's pardon and mercy; yet, that their guilt and number may not overwhelm his hope of mercy, nor his partiality teach him to forget the terms on which 'tis offered, he entertains himself with the thoughts of God's mercy, and the terms on which 'tis promised.

CHAP. II.

1. Meditations on God's mercy to Penitents.
2. Prayer for God's assistance.
3. Confession of sins.
4. Penetential Litany.
5. A Prayer for Grace.
6. Faith.
7. Holiness.
8. Preparation for Death and Judgment.
9. A Prayer of resignation.
10. For the Church.
11. Kingdoms.
12. People.
13. Occasional Prayers to be added.

*A Meditation on the Mercies of God,
and his gracious promises to peni-
tent Sinners.*

GOD created Man, that he might never want an eternal Subject of his mercy; that he might have a Being to which to impart his Goodness, and distinguish from the

the rest of the Creation, by greater instances of that mercy which is over all his Works.

And when sin had made a breach betwixt God and Man, and his Mercy might have given place to the severer attribute of Justice, his Wisdom and Power were set on work to restore sinners to a possibility of that Mercy they had justly forfeited. He gave his Son, that they might not perish; sent him from Heaven, to preach Repentance and Remission of their sins, and was content he should *die*, to capacitate them to *live*; and the Blessed Jesus, that he might be the Image of his Father's Love and Goodness, as well as Glory, is come on purpose to be the Saviour of them that were lost: and that he might be so, has constituted an Order of Men to beseech sinners in his stead to be reconciled unto God, and not only appointed them to be Guardians of his Truth,

but Preachers of his Charity, who with an undistinguishing Goodness has tendred a pardon to all that return to him by Repentance.

Ezek. 33. 11. Has not God said, *That he would not the death of a sinner, but rather that he should turn from his sin, and be saved?* and can I think that God can contradict himself, and believe 'tis his will I should perish, when he has said, *He would have me return and live?*

Isai. 1. 18. Has he not said, *Though my sin be as red as scarlet, yet if I cease to do evil, and learn to do well, they shall be white as snow; though they be red as crimson, they shall be as wool?* and shall I doubt what God has affirmed?

John 3. 16. Has he not said, *That he gave his Son, that whosoever believes in him, should not perish, but have everlasting life; That his death was intended as a sacrifice*
for

for all the world ; or, That he tasted death for every man ; That he would have all men come to the knowledge of his truth, that they might be saved ? and shall I distrust that goodness that is thus frankly tendred to all the world ?

'Tis true, I am a sinner ; but 'tis such that need, and 'tis to such that God has tendred mercy. I am a notorious offender ; but 'tis for such Christ has died. I am weary and heavy laden, and my iniquity is greater than I can bear ; but 'tis to such that Christ has promised rest. And shall I rob my self of that mercy which alone can be sufficient for me ? shall I question that Merit that is enough to save the World, or doubt the Goodness which nothing but my own impenitence can deprive me of ? Oh no ! thy Mercy, O blessed Father, shall be my refuge ! Thy Merit, O blessed Jesus, shall be the foundation of my hope ; and let

me never distrust thy Goodness, O God my God!

Thus the Penitent having fixed in his soul a just Idea of that Penitence God requires, and of that unspeakable Goodness and Merit that can give acceptance and value to it, hastens to discharge his guilty fears into the bosom that can pity and forgive them.

2. His

2. His first, or Morning Prayer, acknowledging God's Mercy, and imploring his assistance and acceptance.

O Most holy and eternal Father, by whose Care and Providence I have been preserved the Night passed, and by whose Mercy and Favour I have a few hours to live, and fit my self to die: To thy Name be eternal Thanks and Praise for these and all thy Mercies vouchsafed to me. The last Night my Soul might have been required at my hands, or in thy Justice thou mightst have taken me in the very act of Sin to the Judgment-seat, and not have given me time to *speak*, much less to *repent*; but thou hast let me see, that thou canst be good to me, though I have been evil; that thy patience and forbearance

are greater than my provocations; and that thou canst have pity on me, though I have had too little compassion on my own Soul. Lord, redouble thy Blessings upon me, by sanctifying them to me, and teaching me to make a wise and a good use of all the advantages of Instruction and Advice, of time and opportunity, and all the means of Grace and Repentance thou vouchsafest unto me. Bless especially my present endeavours to seek thy peace and favour, and teach me so to judge my self, that I may not be condemned in the day of our Lord Jesus Christ. *Amen.*

3. *A Confession of Sins.*

O Almighty God, who art a Searcher of the heart, and a Trier of the reins, and from whom no secrets are hid, and yet wouldst have us confess our sins unto thee, who art about our Path, about our Bed, and spiest out all our ways: In mercy, O Lord, look down upon me, who in the bitterness and anguish of my Soul come to prostrate my self before thee; my sins are in thy sight, and my unrighteousness is not hid; the frailties of my Nature, the corruptions of my Will, and the disorders of my Life; my abuse of thy Mercies, my contempt of thy Judgments, my repeated violations of thy holy Laws, are more than I am able to express: I have neither loved, nor served, nor obeyed thee as I ought to do; I have broke

broke through all the obligations of Duty and Interest, to pursue my Lusts and Follies; every little temptation has withdrawn me from thy Love and Service, whilst thy gracious invitations, the mercy of thy promises and assistances of thy Grace and Spirit, have all been lost upon me. O good God! I am troubled, I am ashamed, and confounded! what shall I do, or whither shall I fly! how can I hope for thy Mercy, that have deserved the rigours of thy Justice! But since it is thy will that I should repent and live, look down, O Lord, in mercy upon me, who am unfit to look up unto thee, and let thy Grace form in me such a sense of my sins, that I may hate and forsake them; and do thou, O Lord, according to thy multitude of Mercies, do away my offences. Lord, spare, forgive and pity me, for Christ Jesus sake. *Amen.*

4. *A Penitential Litany,
or Short Prayers for Re-
pentance, Pardon and
Grace.*

O God the Father, who
wouldst not the death
of a sinner, have mercy upon
me.

O thou God of Mercy, that
wouldst have the sinner repent
and live, give me a due sense
of all my sins, and then forgive
and pity me.

O thou that wouldst have
all men come to the know-
ledge of the Truth, and be sa-
ved, cast me not away from
thee. O

O holy Father, who didst so love the world, that thou gavest thy Son, that whosoever believeth in him should not perish, but have everlasting Life; Have mercy upon me, a miserable sinner.

O thou that despisest not a broken and a contrite heart, and whose Will and Power nothing can resist: O do thou create a clean Heart, and renew a right Spirit within me. O say unto my soul, *I will, be thou clean*; and be it to thy servant according to thy word.

O thou that hast no pleasure in the death of him that dies, and hast given thy Son to die, that sinners may not die eternally:

nally: Spare me, Lord most holy, O God most mighty, and deliver me from the bitter pains of eternal Death.

O blessed Jesus, who didst die to give a worth and value to Repentance, and that Repentance and Remission of sins should be preached to all the world in thy Name: O do thou make my Repentance such as thou hast required and wilt accept, and let thy Merits render it effectual to the forgiveness of my sins.

O thou who didst taste death for every man, and laidst down thy Life for those who were dead in *Adam*, and hast promised to accept all such as come
unto

unto thee : O cast me not away from thee, but have mercy upon me, O God my God.

O thou that hast bid such as are weary and heavy laden *come unto thee*, and promised *they shall find rest for their souls* : O Lord, look down upon me, who in the bitterness and anguish of my soul come unto thee, and have mercy upon me.

O Holy and Ever-blessed Spirit, whose sacred Fires melt down the hardest Hearts, whose holy Aids are sufficient to help our Infirmities, and whose Fruits are Repentance, and Peace, and Joy : O do thou direct, assist and guide my soul,

soul, and keep me in all thy ways.

O thou that ledest the ignorant to the Truth, sinners to Repentance and Righteousness, and art the Comforter of the sad and wounded soul : O do thou open my eyes to see the errors of my ways, and my heart to hate and forsake them, and let thy Grace and Comforts guide me in all my difficulties, and support me in all my trials.

O Blessed Spirit, who knowest the dangers that encompass, and the temptations that beset, and most easily prevail against me : O be thou my Guide, and never leave me nor
for-

forsake me; but from the deceit of my heart, from the wiles of Satan, and the sad effects of ill Opinions, Melancholy and Despair, Good Lord, deliver me.

O good God, give me not up to my self, and withdraw not thy Grace from me, but assist and accept my Prayers and my Repentance, and hear thy Son, that is making intercession for me; let his Blood atone for me, and by his Stripes let my soul be healed.

O merciful Father, who wouldst have me repent and live, and by whose Grace and Aid I have here prostrated my self before thee, to confess and
bewail

bewail my sins, and purposed to forsake them : O do thou, who knowest the deceit of my Heart, the weakness of my best Resolutions, and the power and prevalence of my corrupt Nature, let thy Grace be sufficient for me, and the helps of thy Spirit make my sorrow sincere, my resolution stedfast, and so change and consecrate my Affections, that they may never more misguide me.

O thou that art the Maker and Lover of Souls, Hear my Prayer, Forgive my Sins, Accept my Sorrows, Strengthen my Resolutions, Confirm my Vows, and grant me
Re

Repentance to Life Eternal,
for Christ Jesus sake. **Amen.**
Amen.

5. A

5. *A Prayer for Grace.*

O Most merciful Father, who knowest my inability to do any thing that is good without thee, and with what subtilty and diligence the Devil lies in wait to deceive and ruine my Soul: O good God, let thy strength appear in my weakness, and discover and disappoint the designs of the Destroyer, and deliver me from the corrupt inclinations of my own nature. Thou hast promised to give the assistance of thy Holy Spirit to those that ask it, let that blessed Spirit direct and guide to, and keep me in all thy ways, let it never leave me, nor forsake me, nor be withdrawn from me, but keep me in thy fear, and in thy ways, till it bring me to thy presence and thy glory, through the merits of Jesus Christ, my blessed Saviour and Redeemer. *Amen.*

6. *A*

6. *A Prayer for Faith.*

O Almighty God, who art the Author and Giver of every good thing; Purge out of my heart all Distrust and Infidelity, and every mean and unworthy thought of thy self: Lord, help my unbelief, and beget, continue, and confirm in my Soul such a lively, active, and vigorous Faith, as may shew it self in Piety and good Works, and be effectual to my Salvation, among those who *have not seen, and yet believe*; that He who is the Author, Foundation, and Finisher of our Faith, and has promised Life to those that believe in and through his Name, may at last say unto me, *Come, thou good and faithful servant, enter into the joys of my rest*; which I humbly beg for Christ Jesus his sake. *Amen.*

7. *A Prayer for Holiness.*

O Almighty God, who seeſt the frailties of my Nature, and knoweſt how great the difficulties, how numerous the temptations are that beſet me, and how hard it is for Man that is born of a Woman to be clean before thee, and yet haſt declared, *That without Holineſs no man ſhall ſee thy face in glory*: O Lord, with an eye of pity look down upon me, let thy Grace ſupply the defects of my Nature, and that merciful Providence that watches over us for our good, keep back or deliver me from every temptation; and that Goodneſs that is able to conſecrate my affections, be always ready to direct and guide me in all my deſigns and ways, that thy Holineſs may be my aim, and thy Glory my deſire, and the aſſiſtances of thy Spirit carry my affections to things above,

bove, and so purifie me from all filthiness both of Flesh and Spirit, that I may be holy as Thou art holy, that my Conversation may be in Heaven, and a holy and unblamable Life fit me for that state of Holiness that is the reward of the Saints above. Hear and answer me, O Lord for Christ Jesus sake. *Amen.*

8. *A Prayer for due preparation for Death and Judgment.*

Almighty God, whose hands have made and fashioned us out of the dust, and hast in thy Justice pronounced, *That to dust we must return again, and appointed unto all men once to die, and after that to Judgment;* and by my own frailties, and the reproaches of my Conscience, hast given me such certain presages of my Death, and the Account I am to give, that I shall be inexcusable if I be found unprovided for

for them. O good God, let the notices thou hast given me keep me always mindful of what I am, and what I must be; and the thoughts of Death and Judgment so conduct the whole course of my life, that when it is thy pleasure to call me, I may be fit to die, and give up my Account with joy, and a just assurance of his favour and love, who is my Saviour and my Judge, Jesus Christ the Righteous. *Amen.*

9. *The Penitent's Prayer of Resignation, or devoting himself to God.*

O Blessed Father, by whose Power all things were made, and for whose service and pleasure they were created, and in resignation to whose holy will all our felicity consists, in mercy look down upon a Prodigal thy Grace and Goodness has brought to a sense of his Duty : I have sinned against Heaven and before thee, and am unworthy to be called thy Child ; but it is thy will I should return, and thou art pleased to receive me as a servant. O blessed Father, I resign my self to thy service, to be disposed as thou seest fittest for me : Thine shall be my will ; I will esteem that wise and holy, thou commandest ; true, that thy word promises or affirms ; just
and

and reasonable, thou appointest;
and will believe it my greatest in-
terest to follow where thou art plea-
sed to call me. And here, O Lord,
I offer and present unto thee my
Soul and Body, to be a holy and
a reasonable Sacrifice to thee. What
thy Grace has made thine, let thy
Goodness accept and preserve, and
thy Spirit seal to the day of Redem-
ption, for Christ Jesus sake. *Amen.*

10: *A Prayer for the Church.*

O Blessed Father, by whose Wisdom and good Providence thy Truth has been planted and preserved in these Nations; In mercy look down upon that Church thy own right hand has planted therein; make us so sensible of the advantages of a holy and uncorrupt Faith, of the truly pious and decent Worship, and the Blessings of uncorrupted and undisguised Truth we enjoy in her Communion; that laying aside our Heats and Prejudices, we may all study the Peace and Honour of our Holy Mother, and our unhappy Divisions give no occasion to the enemies of the Reformation to attempt or hope our Ruine. More especially, I beseech thee to give me Grace in my place and calling to live an useful Member of this thy Church, till thou shalt call me to thy Church
in

to Repentance. 53

in Glory. All this I beg for his sake who died for, and is the Head of the Church, Jesus Christ the Righteous. *Amen.*

11. *A Prayer for these Kingdoms.*

A Lmighty God, by whose Providence we are preserved from Confusion and Ruine; Forgive our sins, and continue thy Mercies towards us, and by thy Wisdom and Blessing preserve and secure the Peace and Honour of these Nations; Make the Government thou hast established a great Instrument of promoting thy Honour, establishing thy Gospel, and securing the Peace, the Welfare, and Prosperity of the People of these Kingdoms, and make them so sensible of the Blessings they enjoy thereby, that we may all study to be quiet, and live in Peace, and Love, and Piety, till thou think fit to receive us to thy eternal Kingdom, through Jesus Christ our Lord. *Amen.* 12. *A*

12. *A Prayer for the People of these Kingdoms.*

ALmighty God, who seest what ill use we have made of thy great Mercies toward us; how we have abused thy Grace and Goodness; how we are fallen from that Innocence and Vertue, from that Plainness and Integrity, that were once the Honour of these Nations; and how far that unhappy Spirit of Scoffing, Irreligion and Profaneness have prevailed amongst us: O Lord, if it be thy will, put a stop to our Profaneness, and let our Wickedness come to an end; revive a Spirit of Holiness and Sincerity, of Justice and Temperance, of Charity and Peace, and make us that happy People *who have the Lord for our God*, for Christ Jesus his sake. *Amen.*

Occa-

Occasional Prayers to
be added.

On Good-Friday.

O Holy Father, who hast ransack'd
thy own bosom for arguments
of pity, and in thy compassion taken
measure by thy infinite and unspeak-
able Goodness, and for thy Mercies
sake given thy Son to be a Ransom
and a Peace-offering for thy Enc-
mies : In Him in whom thou art
well pleased, look down upon me;
let his Sacrifice of himself atone for
my sins, his Blood make my peace,
and by his Stripes let my Soul be
healed, O God my God. *Amen.*

*Another Prayer for Good-
Friday.*

O Most Holy and Ever-blessed Jesus, who wast pleased to die for sinners, Have pity and compassion upon me, a miserable sinner: and that the imitation of thy Life and Sufferings may fit me for the Merits and Blessings thereof, let thy Grace and Goodness give a due influence to thy Example; let thy exemplary Patience and holy Resignation teach me to resign my self and my will to the Hand and the Will of God in all his dispensations; thy Charity to forgive; thy Meekness to humble every aspiring thought, and preserve a Spirit calm and easie amidst all the Injuries and Provocations that befall me; let the Power of thy Death overcome all my propensities to sin, and thy
Suf-

Sufferings atone for it: and since thou livest for ever to make intercession for sinners, and hast promised to save to the uttermost all such as come unto thee, Lord, hear my Prayers, forgive my Sins, and save me in the day of Wrath, O thou Lamb of God that takest away the sins of the world. *Amen.*

For **As-wednesday**, or any
other time of **Lent**.

O Almighty God, who art always ready to give thy assistance to every good thought, every honest intention, and sincere endeavour to consecrate our selves to thy service, yet hast taught us to hope for the Aids of thy Grace in the use of Fasting and Prayer, Mortification and Self-denial, and all other useful ways of subduing the Lusts of the flesh: Give, O Lord, thy Blessings and Assistance:

D 5

sistance to all that humble themselves before thee; accept their Abstinence, hear their Prayers, and forgive their Sins. Bless me, O my Father, let thy Spirit help my Infirmities, and so assist me, that my flesh being so subdued to the Spirit, my Fasting may be consecrated to thee, who seest in secret, and thou mayest reward me openly, among those who by keeping themselves from the defilements of the flesh, shall be fitted to follow the Lamb for ever and ever. All this I beg for his sake who fasted for ours, Jesus Christ the righteous. Amen.

For

For the Thirtieth of January.

O Almighty God, who in thy Justice didst suffer these Nations to fall into Anarchy and Confusion, and involve themselves in the guilt of innocent Blood, the Blood of thine Anointed: Look in mercy upon us, and forgive our sins, especially That of *This Day*; let it never be laid to our charge, and do thou spare us when thou makest inquisition for Blood, and make us so sensible of our great provocations, that we may all turn from the evil of our ways, and our iniquities may not be our ruine. O do thou, who art the God of Peace, and Love, and Order, inspire us all with a Spirit of Holiness and Charity, of Meekness and Obedience, and make us the People who have the Lord for our God, for Christ Jesus sake, our Saviour and Redeemer. *Amen.*

For

For the **Second** of September,
being the **Fire** of London.

O Almighty God, whose Judgments are terrible, and whose Mercies are infinite, who hast testified thy displeasure at our sins, in permitting the destroying Angel to kill thousands in our streets, and even surfeiting the Grave with our Dead; and when this would not reclaim us, in laying waste our Dwellings, and giving us so dreadful a remembrance of *Sodom* and *Gomorrhah* in our punishment by fire. O Lord, make us all sensible of our provocations that have drawn down thy anger, and let thy Judgments drive, or thy Goodness lead us all to Repentance: Awake us from our Security, and drive out that unhappy Spirit of Profaneness and Luxury, that has so long prevailed, and raise
up

up amongst us a Spirit of Holiness
and Wisdom, of Temperance and
Charity, and teach us all to live in
thy fear and in thy favour. O Lord,
forgive whatever I have contributed
to the crying sins of the Nation, and
let my iniquity never draw thy
anger upon thy People, but make
me an Instrument of doing thee ser-
vice, for the sake of Jesus Christ our
Lord. *Amen.*

For

For any Day of publick Fasting.

O Almighty God, who hast promised to forgive the sins and hear the Prayers of all such as turn to thee by Repentance ; In mercy look down on thy People, humbling themselves before thee in Fasting and Prayer. O Lord, make us all sensible of our great provocations, and how just it would be in thee to give us up into the hands of those men whose mercies are cruel, and pour out thy indignations upon us: But with thee, O Lord, there is mercy, that thou maist be feared ; O do thou spare us, though we deserve punishment, and in thy wrath think upon mercy ; Give us not over unto confusion, nor let our Enemies say, We have prevailed ; but by a general Repentance and Reformation fit us for thy mercy, and then be good unto us, as thou usest to be to those that love thy

thy Name. Forgive, especially, whatever I have contributed to the publick Guilts, or done to hinder thy Blessings, whether to Church or State; and give me such a sense thereof, that my present Repentance and future practice may be exemplary, and the course of my life fit me for ever to live with thee in Glory, through Jesus Christ our Lord. Amen.

*A Prayer before Receiving the
Sacrament.*

Most gracious Lord our God, who wouldest not have the Prodigal lost, and hast no pleasure in the death of him that dies, but wouldest have men come to the knowledge of themselves, thy Mercy, and thy Truth, that they may be saved; O holy Father, receive a relenting Prodigal to thy Arms, a Sinner to thy Mercy; and let thy Goodness
so

so cover the errors of my past life, my present sorrows for them, and my resolutions of a better obedience, that I may be accepted at thy Table, that I may be admitted to all the benefits of thy Son's Death and Passion, and his Blood may seal my pardon, and the assistance of thy Grace direct and enable me so to live for the time to come, that I may at last be received, with all true Penitents, to thy Mercy, through Jesus Christ our Lord: *Amen.*

In the time of **Sickness.**

O Merciful Lord, who usest thy rod in anger as well as love, and expectest that we should be bettered by every correction: With the compassions of a Father look upon me, teach me to call my ways to remembrance, and find out the accursed thing that has brought this affliction upon me; and make me so sensible
of

of my manifold provocations, and so sincerely to lament, and abhor, and forsake them, that this correction may appear the effect of thy love and pity, and by a serious and hearty Repentance, a lively Faith, and a just assurance in thy Mercy, fit me for *the Night, in which none can work*; that if thou thinkest fit to spare me, I may live an example of one bettered by thy Judgment; or else reap the benefits of thy fatherly correction in an entire submission to thy will here, and being received to thy Glory hereafter. All for Christ Jesus his sake. Amen.

CHAP.

CHAP. IV.

His method of arming himself against the temptations of the world, and strengthening his resolutions, by reflecting, 1. On Death, and the dangers of delaying Repentance. 2. The Judgment to come. 3. Love of God. 4. Prayer for Love of God. 5. General Litanies.

THUS the Penitent having discharged his Soul into the bosom of a God forgiving Iniquity, Transgression, and Sin, is ravished with the hopes of pardon; and a prospect of that Goodness he is henceforward to adore and imitate, and the peace and joy of an easie conscience, raise so amiable an Idea of Vertue and Holiness, that he fears nothing

nothing more than that the impressions should be lost, that his resolutions should languish : 'Tis therefore his next care, to fix a sense of his past transgressions, and perpetuate the satisfactions of the change he has made, and carry back with him to his station in this world, such a passion for the Honour and Service of God, as may animate the whole course of his conversation ; and, lest the objects of sense, or his too partial regard to his worse part, lessen his concern for that better Subject of his love and care, the blessed Image of his great Creator, he endeavours to arm himself with such Reflections as these :

I. *His Reflections on Mortality and Death, and the danger of a late Repentance.*

I. **W**Hilst I carelessly tread upon the ashes of my Ancestors, and the pleasures of sense cloud the notices

notices my Creator has given me of Mortality, my Senses do the business of my Reason ; for my Body gives me such certain notices of its own mortal state, that I am as certain I must die , as I can be that I am not a Stock or a Stone, that I have the sense of feeling, or am uneasy when my blood is in a flame, or when I am crying out of the pains of the Gout or Stone : But whether the thread of my life shall regularly consume, or make but one short flame, is a secret I cannot penetrate ; the time and manner of my Death are equally unknown to me ; I have no better assurance *in what manner* I must leave the world, than *when* I must do it ; my Reason and my Senses may go before me, and Death may seize me when I am able neither to speak nor think, much less reflect or beg pardon ; and there is no Repentance in the Grave ; but as I leave this world, Judgment will overtake me

me in the other: or it may seize me in the very act of sin, when my soul is poured out upon my Lusts, and all my faculties and all my affections are engaged in my Folly; and should I be thus surprized, with what confusion and astonishment should I appear before Him that hates my sin, and all in vain did so much to prevent my ruine? and what can I hope for, when my life shall appear but one long scene of contempt and disobedience to his Law, and the very last act of it a defiance of the remedy God had tendered to me? But if Death make a gentle and easie approach, and the mercy of God deliver me from the numberless contingencies that may prevent all possibility of a late Repentance; what assurance can I have, that what till then had been my choice, will not then become my doom? or that God will not give me up to a penal hardness? But if God permit me to be sensible of my danger,

danger, yet with what face can I hope for, or ask the assistance of his Grace, that I not only not desired, but refused and resisted, till I am become incapable of using it to his Honour? But if God give me grace to be sensible of my past sins, yet this is at the most but one part of Repentance, and such as can afford me little comfort, when my circumstances put me out of a possibility of reducing my sorrow into practice; for tho' God, who knows the heart, and does sometimes accept the will for the deed, when that will is sincere, yet He only is a competent Judge of that sincerity, and not the Christian, unless he have time to try it by his practice. So that the best assurance the late Penitent can have of the truth of his sorrow, is at the most but the assurance he has of the sincerity of his heart, which is deceitful above all things. What madness is it then to venture Eternity on that which is but the shadow of a well-

well-grounded hope, a shadow that may flie away in a moment, a shadow that the Harbingers of Death so frequently remove from us, that if God had made a promise to accept the sorrows of dying persons to all the ends of Repentance, the methods by which Death makes its approach would very often render it ineffectual, by putting it out of the power of dying persons so much as to remember what they had done.

Thus the Christian views the precipice, and beholds the dangers of those delays corrupted Nature, or the flatteries of the world would lead him to; and concludes it as necessary to be always provided for it, as it is certain he is to die, and looks upon it as his most important care, not to lose the happy minute on which an eternity of Bliss or Misery depends: but the danger of a sad Eternity keeps him always upon his guard; and the consideration, that the justice
of

of God, or the frailties of his Nature, may in a minute ravish from his power the opportunity to make his peace, possesses him with a steady resolution to live over his sorrows, his vows and promises, and endeavour that the practice or fruits of true Repentance, amendment, and doing better, may fit him for the change God and Nature have made inevitable.

2. *His Reflections on Judgment.*

2 **C**ould I hide my sins in the dust, would the same kind Fate that closes up mine eyes, hide me to eternal Ages, or the Grave spread night over all my actions; could I lie forgotten there, and share the portion of the Worm that must then be my brother; or could that corruption and rottenness that are to be my sister and my mother, entitle me to an everlasting oblivion and neglect, a short-liv'd shame, and the uneasiness and dishonour of doing

doing an unworthy action, might possibly be too little to restrain my unruly passions.

But whilst my Lust thus fondly entertains me, my Reason breaks through the scene of Folly, the regret every sin leaves behind it, the secret pleasures of well-doing, the seeming inequality in the dispensations of Providence, the indelible notices of the Divine Being and Justice, give me such certain presages of a future Account, that amidst the charms of sin, I find something like St. *Jerom's* sound, *To Judgment*; something that spreads a secret pleasure or regret through my Soul, for actions unknown to all the world; and leaves such impressions upon me, that 'tis as easie to put off my Nature, and cease to be whilst I am, as to deliver my Soul from the apprehensions of a future Judgment.

But had Nature been silent, He that made and governs the world has
E given

given us a prospect of futurity, and shewed us how he will rectifie the seeming inequalities that appear in the conduct of human affairs, and with an impartial hand deal Reward or Punishment to all his Subjects. But can nothing be hid from the discerning Eye? must my youthful follies, must the elaborate sins I have spun so fine as to carry the face of Virtue to the world, pass the censure of just Omniscience? must my varnished Lusts, my gilded Passions, and my painted Sins, be stripped naked, and thus appear to the Judge of Secrets? must my avowed Impieties and customary Sins, my known and unobserved Omissions, every tumor in my Passions, every indecency in my Words, every foolish Thought, be brought into Account? and will God enter into Judgment for them? must the follies I did not dare to trust to a mortal eye, nay scarce to the censure of my own conscience,
be

be proclaimed to Men and Angels? must I answer to God for every Mercy I have abused, every opportunity of Repentance I have lost; for every instance of that patience and forbearance that have been vouchsafed to me in vain? Good God! what must a sinner do! If thou wilt be extreme to mark all I have done amiss, I cannot answer thee one for a thousand; and how then shall I stand in judgment! and yet I cannot flie from, nor avoid or illude it: *If I climb up into Heaven, thou art there; if I go down into Hell, thou art there also.* Thy Omnipresence frustrates all my hopes of flying on the wings of the morning, and thy Power the kindness of the Mountains, should they fall upon me. From thy presence then I cannot flee from thy Spirit I cannot hide me, and, which is more dreadful, not the least of all my sins.

But whilst this dreadful prospect fills the soul of the Penitent with con-

fusion and horror, the comforts of the blessed Spirit (that ever watch the motions of the wounded soul) break in upon him, and carry his thoughts to new reflections on the compassions of his Judge; He remembers that he who must come to call him to Account, is the same blessed Person that died to save him, and in charity to him came from Heaven, to shew him how to flie from the wrath to come, and has offered him his hand to conduct him to his arms. Thus his fears resolve into a nobler passion, and his confusion breaks up in resolutions to accept the tenders of his Lord, to measure all his future actions by a regard to this great Account; and this one thought, *That his Lord may come in a day or an hour that he looks not for him, and appoint him his portion with unbelievers*, is guard to all the rest; the flatteries with which his Lust or Vanity used to possess his fancy, appear empty Dreams; the charms of
this

this Lust, and that temptation that once reigned with an uncontrouled power, shrink and wither at the thoughts of Judgment.

Thus the Penitent impales & guards his resolution, his vows and prayers; and under this consideration, the returns of his sorrow and penitence, appear always wise and reasonable.

But lest this Picture of Repentance should seem all shadow, and leave too dark and melancholy impressions on the Penitent, his next care is, To form in his soul such images of the Eternal Goodness, that a principle of Love may conduct his fears and sorrows, and such a value and esteem of that adorable pattern he is to imitate, animate a holy reverence and awe, that love that may supersede every thing that is uneasie in his fears, and inspire a secret pleasure and delight in all the methods of Virtue and Religion. For this end, he entertains himself with the contemplation of that infi-

nite Love and Mercy to sinners that present themselves in the Passion of his Lord.

His Reflections on the Death and Sufferings of Christ, and the Love of God visible therein.

THat he who made Man after his own likeness, and designed him a partaker in the felicities himself enjoys, should love his own Image, and with pity and concern see it defaced and lost, is so natural a thought, that the same notices which discover his Being, present it to us as the most adorable Object; in Mercy boundless, in Love and Goodness infinite: Thus it seems possible to account for the Mercies of Creation and Providence; but the whole method of Man's Redemption is so stupendous and amazing, that 'tis some pain to form any *Idea* of it, but impossible to think, much more to speak of it, or entertain it, with
the

the resentment it deserves. That he who knows that we are but dust should pity and forgive is easie to conceive; but that he should give a Beloved in exchange for a Rebellious Son, part with the expresse Image of his Person to restore that Man had abused, defaced and lost; that he should give a Son from his Bosom to bring an Enemy thither, and let him dye in whom he was well pleased, to fit them to live, who had made Death their Choice, and Destruction their wish, is a height of Love beyond the boldest Wishes and most aspiring Hopes; that he who was possess'd of immense Felicity before the World began, should come down from Heaven to take that Nature which had deserved his Anger; that he who was over all God Blessed for ever, should be led like a Lamb to the slaughter, for his sake who deserved to have been an Eternal Sacrifice to Justice; that he

alone should tread the Wine-press of his Father's Wrath, for him who only had merited the dregs of the bitter cup; that he should be wounded for the Sins that ought to pierce our own Souls, and bruised for the Transgressions that might have sunk us down in a deluge of Misery, are such instances of an amazing pity and love, that his Soul must be colder than the Earth, and his Heart harder than the Rocks, that can resist them; but he must be a Monster, something that can neither love nor think, that can despise and contemn it. After all that God has thus done to command my Love, shall the flame that ought to melt only harden me? And the Blood shed upon the Cross serve only to write my Name among those that weep and howl for ever? Shall such Miracles of Charity, such amazing Goodness be lost upon me?

No! No! I must not, I cannot resist a being cloathed with every Excel-

cellence and Perfection, infinitely good in himself, and unspeakable good to me; that is pleased with my Happiness and delighted in my Welfare; deserves the noblest Passion, and justly challenges all the Powers and Faculties of my Soul; to love is the least return I can make, the smallest acknowledgment that is due to him, that gave his Son for us.

This consideration, as it presents the Penitent with an amazing instance of Charity and Justice; so it raises a Holy Emulation betwixt his Love and Fear; he loves that Goodness that pitied the Sinner, and reveres the Justice that punished his Sin; he adores the Charity that gave, but dreads the Justice that spared not his Son; his Love inspires his fears, and a holy awe conducts his Love; he can easily resolve not to offend the Being he cannot but Love, and can heartily lament it whenever he breaks his resolution, and is always

uneasie till he has begged Pardon and be reconciled again.

His Prayer for the Love of God.

ALmighty God, whose infinite Perfections and Excellency, whose immense Goodness and Beneficence justly render thee the most amiable and adorable Being, worthy of all Love and Obedience, and in respect of whom every thing is but vain and contemptible, pour into my Heart such Love towards thee, and imprint upon my Soul such an *Idea* of thy Excellency and Perfections, that I may love thee with all my Mind, with all my Heart, and with all my Strength, and consecrate all the Powers and Faculties of my Soul to thy Love and Service, that I may prefer thy favour above all things of this World, and a Love of thee inspire a cheerfulness into every Duty, and shed an influence upon every thing I ought to do or suffer for thee;
and

and so possess my Soul that every thing may appear vain and empty that would withdraw me from thy Service, and every thing easie and acceptable that thy Service requires from me, that I may so love, adore thee, and do thy will on Earth, that I may be fit to joyn with those, whose Reward and Duty it is eternally to Love and serve thee in Heaven, for Christ Jesus his sake, who is the Son of thy Love. *Amen.*

His Litany or short Prayers.

O God the Father, God the Son, God the Holy Ghost, hide not thy self from my Petitions, but hear my Prayers, and have Mercy on me.

O thou Creator and Preserver of Man, by whose Power I was made, by whose Bounty I have been provided for, by whose Grace and Assistance I hope to live to thee, and
by.

by whose Mercy and Goodness I hope to live eternally with thee, have Mercy upon me, and hear my Prayers.

O Blessed God, whom to know is Life, and to serve is perfect Freedom, whose ways are ways of Peace, and to do whose will is our Duty and Reward; O do thou teach me to know and love thee as I ought to do, and keep and guide me in all thy ways.

O thou that knowest what Dangers and Temptations encompass me, how soon my best Resolutions are broken, my best Purposes overcome, my most Solemn Promises and deliberate Vows rendred ineffectual, let thy Goodness be present in every Danger and Temptation, and thy Grace be always sufficient for me.

From the snares of the World, the corruption of my Nature, the Arts and Designs of the Destroyer, from the mischief of evil Council, the infection

fection of bad Example, a great Danger, and an invincible Temptation, Good Lord deliver me.

From the Flatteries of the Great, and the Snares of Prosperity, from the hardship and temptations of Poverty, from the Luxury and Wantonness of Plenty, from Pride and Haughtiness in good Circumstances and Dejection and Discontent in bad, Good Lord deliver me.

From peevishness and spiritual Pride, the mischiefs of vain and fond Opinions, an uneasie Temper and unruly Tongue, from rash words and the surprizes of lust and folly, and uncharitable thoughts and censures, Good Lord deliver me.

From an hard Heart and an evil Conscience, from wilful Ignorance and Error and Knowledge that puffs up; from resisting or discouraging Truth, and promoting Error for secular ends; from appearing or doing good for bad purposes, promoting
mis

chief under pretence of Religion, the abuse of thy Grace, and the dangers of a late repentance, Good Lord deliver me.

O Blessed Lord, from whom every good thing comes, to whom every thing is possible, and who out of Stones canst raise up Children unto *Abraham*, have Mercy upon me, and make me such as thou wouldst have me to be, good Lord, I beseech thee.

O Lord, in whose Hand are the Hearts of Men, and who turnest them where thou wilt, create a clean Heart and a new Spirit within me, and turn me, Good Lord, that I may be turned.

Thou knowest how imperfect my Sorrows are, how easily my Vows are broken, and my best resolutions brought to nothing: O do thou that dwellest with the humble and contrite Heart, make mine truly such, make my Sorrows sincere and
my

my Resolutions steddy, and let it be ever my study and delight to do thy will, O God, my God.

Let thy Word be my Rule, thy Grace my Guide and Assistance, thy Goodness my Pattern and Example, thy Promises my Encouragement, and thy Joys my everlasting Re-compence and Reward.

O let my Words be such as may minister Grace to the Hearers, my demeanour innocent, inoffensive, humble and easie, my Affections governable, and my Life exemplary.

Let every Mercy have its due effect upon me, every opportunity of repentance make me better, and if a temptation prove too hard for me, let me not sleep with an unrepented Sin in my Bosom; but give me a penitent Heart, a watchful and upright Conscience.

Let thy Goodness and Beneficence be my Pattern; and make me useful
in

in the station thou hast placed me in; give me a Heart and give me Wisdom and ability to do good; and let such a temper and disposition of Soul, as delights in the good of others, recommend me to that Charity that is pleased with the Sacrifices of well doing.

O good God! to whom every thing is possible, sanctifie my corrupt Nature, and let thy gracious aids supply all my defects, and so help my Infirmities that I may live in thy Love and Fear, may die in thy Favour, and be prepared for the account I am to give, and be received with thy Faithful Servants to the joy of thy rest.

A Com.

A concluding Prayer, recommending himself to God, imploring his Pardon, Favour, and Acceptance, and grace to live in his Fear and Love.

O Blessed Father, by whose Grace and Goodness I have been brought to some sense of my sins, and some imperfect endeavours to make my peace with thee by Repentance: In pity and compassion look down upon a poor sinner thy Grace has brought into thy presence; Prosper, O Lord, the work of thine own hand; Receive a Prodigal thy Mercy has brought back to thy Arms; Forgive all thou hast seen amiss in my approaches to thee, and accept and perfect my desires of being reconciled to thee, and living in thy Love and Favour, and give me such assistances of thy Grace, that for the time to come I may live in thy fear and favour, and by Peace and Charity, by Temperance and Integrity, by Holiness.

ness and Righteousness, approve the sincerity and truth of my sorrow and repentance for my past transgressions. O Lord, into thy hands I commend my self; To thy keeping, O my God, I commit my Soul and my Body; Preserve me from every sin & every danger, keep me always mindful of my promises and resolutions of Obedience, of Death and Judgment, of thy presence, and the great Account I am to give; that so I may be always fitted and prepared to serve and glorifie thee, by a right use of those Blessings thou hast committed to my trust, fitted to be received amongst thy faithful Servants into the Joys of thy Rest. O Lord, hear and answer, pity and forgive me, and be good to me beyond what I can ask or think: And all for his sake who died for sinners; To whom with Thee and thy holy Spirit, be ascribed all Adoration and Honour, all Praise and Thanks, both now and for evermore. *Amen.*

CHAP.

CHAP. V.

His behaviour after his retirement, or some short Rules by which he endeavours to manifest the sincerity of his Repentance and Love of God. 1. In his diligence in his Calling, Justice in his Dealings, &c. 2. Good offices to all men. 3. Peaceableness, as a Subject. 4. Charity, as a Christian. 5. Watchfulness over all his Actions, and wise and sober use of God's Blessings.

THe devout Christian having thus enquired into the state and condition of his own soul, returns to his station in the world, and chearfully sets himself to do his Duty; in which each circumstance has a particular regard: He is industrious in his Calling, and

and his justice in all his dealings consecrate his Cares and his Wealth to God. He knows that Godliness has the promise of this, as well as the other world, and assures himself of God's Blessing upon his Industry: But if God withhold his hand, or keep back his bounty, he believes the wise Disposer of all things sees it fittest for him, and quietly submits; if God prosper his Cares, he is humble, and thankful, and charitable, and God has the honour of his own Beneficence.

2. The frailties of his own Nature, and that immense Goodness that with an universal charity embraces Mankind, give him so lively a sense of that regard he owes to human Nature, that he loves and prays for all Mankind, that he studies to imitate the Divine Beneficence, in his endeavour to do good, and be useful in the world, and and by all the good offices of Humanity, Charity and Friendship, transcribe the Beneficence that is ever pleased with doing good. 3. That

3. That tendency to society which he finds rivetted into his Natures, is cultivated and improved by a just regard to that Power and Providence by which the world is govern'd: He believes Government the Ordinance of God; and tho it always carries some marks of the frailties of men, yet this he looks upon as the infelicity essential to the present State of things, and thinks it a very unreasonable peevishness to disturb the publick Peace, because God thinks fit to govern us by men that have failings: but since this is the common state of mankind, and till all Power be swallowed up in the Kingdom of the Father, there can be neither Governour nor Government without a fault, he believes he ought to contribute all he can to publick Peace, and study to be quiet.

4. He blesses God for his unspeakable Mercy in admitting him into the pale of his Church; as a Member whereof, he believes there is a new tie
laid

laid upon him to preserve the Peace and further the Welfare of all his fellow Christians, if they fall into Error; and violate either the Faith or the Unity of that blessed Society; he believes Christ is the Head and Judge to, and leaves the matter in his hand; and whilst he adores the Goodness that has kept him in the ways of Truth and Peace, he preserves a charity for those who have departed from them: The holy ardour which inspired the Devotions of his Closet, returns with him to his Calling, where he feels the rewards of it in a chearful access to, and holy warmth in the publick Worship of God; and the satisfaction he tastes in the care of his own Soul, impresses a value and esteem on those that watch for it.

5. The peace and joys of a holy Conscience, and the ease and pleasure of being reconciled unto God, grow up into a resolution to break through the tyranny of evil customs,
to

to fly every danger and temptation that have betray'd him to sin, to watch every opportunity to serve God, or be useful to men, especially not to bring a reproach on Religion, by being sower, or uneasie, or fright men from a holy austerity, and frequent Accounts with God, by denying himself the innocent joys of Conversation ; but on the contrary, his care is to do justice to the Honour of his Lord, by such useful converse, and decent and chearful use of God's Blessings, as may convince his enemies, that the Christian may be temperate in plenty, humble in greatness, pious and devout in the highest station or most publick Trust, and hope for an inheritance in another world, without abandoning the innocent pleasures and true joys of this, or doing any thing unworthy the greatness of his Birth, his Quality, or his Trust, his Honour or Friendship, his good Breeding or good Temper

Thus

Thus resolved, the Devout Christian carries his Repentance into the light, and his Sorrows and Vows become visible in Piety and Good Works: He lives over his Resolutions of a better Obedience, and his publick Actions bespeak his Soul consecrated to God, till some unhappy temptation break in upon him, some new Blessings call him back again; or the Joys of Peace, and conversing with God, or his care of a future Account, call him afresh to *his Father that sees in secret.*

ERRATA.

Page 8. line 16. for *removed* read *renewed*. p. 26.
l. 8. for *sins* r. *sense*. p. 69. l. 24. for *hardiness*
r. *hardness*.

FINIS.



...
e
-
l
-
s
l
-
e
-
e
-

Where have this Book. if you don't know,

See two Letters where your share,

Is in the first Letter brought,

Go the next to all other rights,

By chance your guests among

Lost down below and here it is

Wm. Giffiths

our Father
who art
in Heaven
be
thy name
: be
thy will
thy kingdom
be
done
Send
Prayer

What is ^{the} proper Quantity
of $\frac{2}{3}$ of $\frac{3}{4}$ of $\frac{4}{5}$ of a Yard
of Blackpudding.

$$2 \times 3 \times 4 = 24$$

$$3 \times 4 \times 5 = 60$$

$$24 \times 36 = 864$$

$$\begin{array}{r} 36 \\ 114 \\ 72 \end{array}$$

$$\begin{array}{r} 864 \\ 60 \end{array}$$

$$\begin{array}{r} 264 \\ 240 \\ \hline 24 \\ 60 \end{array}$$

Answer is
 124 1/2 24/60
 Inches



